2: Williams E, G-5 (1923-1925) 1928
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it rises to a periodical climax. For the most part they are devoid of harm (such harm as there is in them might be expurgated), and sometimes they possess no small artistic value. It would be a pity if these ceremonies should languish entirely, as they now constitute a true native interest which is pursued with some intensity of feeling.

While one may advocate the retention and adaptation of the ceremonies rather than the substitution of anything for them, it is hardly feasible to make the same claim for warfare. A plain substitute is demanded, and no doubt the best substitute for war is a good warlike game. Football, with less of science than of rough play, hockey of the somewhat haphazard kind called 'shinty'—such games as these might enable the bellicose Orokaiva to work off his energy with no more than a little bloodshed. Experience has proved the popularity of games among the natives. It is perhaps only necessary to encourage them and give them a rudimentary organization in order to create a wholesome and interesting form of competition.

12. *Good and Bad in the Taro Cult*

Before deciding what should be our attitude toward the Taro cult we may discuss some of its effects on native culture. The physical effects upon its followers may be dismissed briefly. It is apparently the *jipari* alone which is responsible for any noticeable result of this kind, and it may be that the ill effects of it have been somewhat exaggerated by observers. However, there is good reason to suppose that continued indulgence in the shaking-fit has a bad influence on the nervous system. This may be apparent in the weary, blood-shot eye and the rather vacant or stupefied look of those who are constantly practising it. Further, it is said in the long run to cause wasting and physical deterioration. On the whole, it is probably true that the frequent abandonment of self-control which is the characteristic of *jipari* must be a demoralizing influence and as such have an adverse effect on the system.